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Woman's Work for Woman.

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India.

WORK AMONG HINDUS AND MOHAMMEDANS.

Although many bright intellects are able to see the gospel of Christ in its simplicity and are shining lights in our Christian church in India, still the very simplicity of the gospel is what often stands in the way of a Hindu's acceptance of it. The Hindus are so accustomed to dwelling in the region of abstract thought that our story of Christ often strikes them as puerile. They have inventions in their system far more wonderful, and I have often felt that our friends in America did not sympathize as they might in all that is implied in the giving up an old faith handed down to them for centuries, in the observance of which all that goes to make up the sum of their daily lives, their customs, their manners, all that there is of social life, is involved.

Their religion, though we believe it a corrupt religion, concerns all the affairs of their lives. Even the ceremonies observed in eating, drinking, and bathing are of a religious character and obligatory on them. They are enslaved by these observances, it is true, but the slavery has been for generations, and they cannot realize what their freedom would be. Nor do they at first desire freedom, and I think we should not wonder at it or be discouraged. If they were an irreligious people or a primitive people, they might more easily accept the Christian faith. On the contrary, they are a

more religious people, as they understand religion, than we are, and a knowledge of their capabilities in the industrial arts and their intellectual achievements shows us that they are not a primitive people. If we firmly believe our faith to be the truest and purest faith, we should not be discouraged even though those of other nations and other faiths are slow to accept it. The belief in its ultimate triumph should sustain us, and also encourage us to fresh exertions in doing our part towards disseminating a knowledge of this faith among all peoples. We should wait patiently for the effects of human agencies and also for the divine interposition, as we have often seen it in history and as we have especially seen it in pestilence and famine in India. God uses a great many instrumentalities in bringing the whole world to Himself, and war and pestilence and famine are not the least of His agencies in bringing about the conversion of the world. But He uses human instruments as well, and here is where our responsibility comes in. The missionaries are to labor faithfully and zealously, the church to support them and their work; both to do their several parts with patient, hopeful spirits, that in God's own time He will draw the nations of the earth to Himself.

The difficulty with the Mohammedans, in regard to the sonship of Christ, causes them to be our most bitter opponents. While professing to agree and unite with us to a certain point, the moment we allude to Christ as the Son of God they are angry and bitter, and say, "This is blasphemy." I have been urged, in attempting to organize a new school, not to have the children read passages where Christ is mentioned as the Son of God. They are always more violent and bitter than the Hindus, and still more self-righteous, as they are not idolaters, while the Hindus are. They acknowledge Christ to be a prophet, but they claim that Mohammed is a later teacher, and therefore his teachings should be followed rather than those of Christ. In the Hindu of to-day, in his abject bowing down to the millions of gods and goddesses, we see the effect of dwelling too much in the supernatural, and in believing that everything here is an illusion and illusive; that that is only real which is above nature. At first they may have tried to dwell in the region of pure thought, then in the expression of thought in words, and afterwards the representation of these ideas in images of wood and stone and earth. This is how we find them degenerate from the simple worship of God into the bowing down to millions of gods and goddesses, and to these, too, without looking behind the object to the thought, or back of all, to God Himself. The Hindu is crushed by superstition and a religion of penance, but the man who measures his length on the ground, and thus travels from Amritsar to the sacred Ganges, or

the sacred city of Benares, is no more trying to work out his salvation than the lonely monk in his cell subjecting himself to great mental and bodily privations.

Mohammedanism always seems to me to be of the earth, earthy, sensual, and grovelling. There is something in it which strikes at the root of morals and poisons domestic and social life. It raises a barrier against civilization itself. To the Hindu we would take the gospel and endeavor to lead his natural religious aspirations to the true God, and to show him that he cannot hope for salvation through his own poor human effort. To the Mohammedan we must show and prove the contrasting effects of pure Christianity in its teachings and practices, and the impure, illiberal, and sensual teachings and practices of Mohammedanism.

It is to be regretted in our work in India that all who come from Christian lands are not real Christians. The infidelity of many who are heads of the educational department in India, and the drunkenness and ignorance and impurity of life in many of the rank and file of the British army, are serious obstacles to our work in India. The British government gives the people education, but studiously withholds all religious instruction. Often the men placed over these schools are not only not Christians, but they are infidels and atheists at heart, and the youth of India soon discover this, and infidel works find their way into their hands and the poison enters their minds. To counteract as nearly as we can this evil, we must have mission schools where the Bible shall be taught. Some are opposing the spending of mission money on schools, as well as the expenditure of the missionary's time and strength. They wish simply the preaching of the gospel. Both means of reaching the people are useful, and neither should be ignored; but to give India education in natural science without religious instruction will do her little good and great harm.

We have much to encourage us of late in India. Within one year between sixty and eighty have applied for baptism. Many—nearly all—of these are ignorant and must be instructed, not only in Bible truths, but in the exercise in daily life of all the Christian graces. We trust that the mass movements, begun in southern India, will extend over the entire empire. We feel that we have reason to look for this. The seed has been sown for years, and we can trust for the increase. I think *we* see the gradual leavening of the whole. There is also a settled conviction among the people that they are to become Christians, and now that a movement has been begun, from our knowledge of the native character we believe it will extend in other directions. The native of India does not like to move individually; he is so fettered by caste system, and families and neighborhoods are so bound together by their relation-

ships, their manners and customs, that it is very hard for an individual to move alone and singly in any direction away from established custom; but let there be an extensive movement at any time, and I am convinced that there will be a great turning away from the dominion of priestcraft to the freedom of the gospel.

I have alluded to some of these things because the thoughts have occurred to me so often since coming home, in our intercourse with people here. They are always wanting *encouragements*, and are discouraged that the whole of India has not long ago been converted to Christianity. Christians at home often think we have but to tell the people there of Christ and they will gladly accept Him as a Saviour. I remember, after I had been one year in India, hearing an intelligent gentleman who had just come to the country as a missionary expressing the same opinion, and he was greatly surprised to learn that the contrary was the fact. Still, he hoped that if *he* could tell them in his zeal and earnestness of Christ's love for them, they *would* be won. I have never heard of his having been any more successful in gaining converts than his predecessors, but he has worked on. We must teach and preach, but God must convert the people, and I think the Christian church at home will be willing to *wait* on God, His time and way. A MISSIONARY.

MISSIONARY LADIES IN INDIA.

REPRESENTING THE W. F. M. S.

Mrs. C. B. Newton, Lahore.
Mrs. F. J. Newton, "
Miss Clara Thiede, "
Mrs. Reese Thackwell, Rawal Pindi.
Mrs. E. M. Wherry, Lodiana.
Miss S. M. Wherry, "
Mrs. Wm. Calderwood, Saharanpur.
Mrs. John Newton, Jr., Sabathu.
Miss Margaret A. Craig, Dehra.
Miss Annie Herron, "
Mrs. J. L. Scott, Woodstock.
Miss Anna E. Scott, "
Miss Mary Fullerton, "
Miss Irene Griffith, "
Mrs. Thomas Tracy, Futtehgurh.
Mrs. Geo. Seeley, "
Miss E. J. Seeley, "
Mrs. J. C. R. Ewing, "
Mrs. Jas. F. Holcomb, Allahabad.
Mrs. W. F. Johnson, Allahabad.
Miss S. C. Seward, M.D., "
Mrs. James M. Alexander, Mynpurie.
Miss Lizzie Walsh, "
Miss Frances Perley, "
Miss Christine Belz, Etawah.
Mrs. J. P. Graham, Ratnaghiri.
Mrs. Tedford, Kolapoor.
Mrs. J. H. Goheen, Kolapoor.
Mrs. G. H. Ferris, "

ENGLISH RESIDENTS EMPLOYED AS ZENANA VISITORS.

Miss Edith A. Blunt, Futtehgurh.
Mrs. E. L. Browne, "
Mrs. Anderson, Lahore.
Miss Harris, "

REPRESENTING THE W. P. B. M. OF THE N. W.

Mrs. J. J. Lucas, Futtehgurh.
Mrs. A. P. Kelso, Ambala.
Mrs. Dr. Warren, Gwalior.
Mrs. Geo. S. Bergen, Ambala.
Miss Julia Bacon, Kassouli Hills.
Mrs. W. J. P. Morrison, Saharanpur.
Miss Mary E. Pratt, Dehra Doon.
Miss Esther A. Patton, Panalla.
Miss Jennie M. Butler, Gwalior.

PANALLA.

We landed at Bombay Saturday evening, December 18, and Miss Seward and Miss Butler started for Allahabad the following Monday. I came by rail to Poona, 119 miles, the remaining 150 miles by *tonga*, a queer two-wheeled conveyance. Sometimes the horses were too poor and lame to go very rapidly, but that gave me a better opportunity to enjoy the beautiful scenery. The country *is* beautiful. Again and again we can say of heathen countries, "Every prospect pleases, and only man is vile."

On the highest peaks of some of the mountains I saw little white buildings. These I learned were heathen temples. They are also found under large trees. Once in a while I saw an old man almost naked, and exceedingly dirty—one of the Hindu "holy men." "The dirtier the holier," they say. They go around the country begging, and the people hold them in great esteem. One thing that must be just the same as in Bible times is "poor blind men by the wayside begging." We passed many of them. Friends bring them to the road and leave them there, and when they hear any one approaching they cry out for alms. I arrived in Kolapoor Thursday evening (23d), found my friends well and very glad to see me, because I was fresh from the dear home-land.

I found the missionaries in Kolapoor very busy preparing a Christmas tree for the native Christians. I suppose my first little bit of real mission work was in helping them fasten candy-bags on the tree, and label the presents. It gave me real pleasure to see how perfectly delighted they all were with the tree Christmas eve. It was something new to them; then, when Santa Claus came in with a large pack on his back, and each one went forward to receive a present, their delight seemed to know no bounds. They all met me with a hearty welcome, and that evening gave me a string of sliced sugar-cane, a small cocoa-nut, and a lead pencil. I find the children very attractive; some of them are very bright and pretty. There are thirty-one Christians here. The missionary houses are about a mile from the town; there are two bungalows for missionaries, and a small building used as a school for the Christian children. In this school there are twenty scholars, all Christians or children of Christian parents. Near the school are the houses of the native Christians In the town is a school for boys, taught by one of the native helpers, which at present contains between sixty and seventy scholars. All in this school are heathen scholars; they are taught the Lord's Prayer, Commandments, and Catechism, and the elementary studies of our common schools. The mission chapel is also in town. They have Sabbath-school at 8 A.M., and service at 4 P.M. I went to the morning session yesterday. During the singing a great many came in and stood by the door; some re-

mained and entered the Bible-class, others went away again. I longed to be able to take a class of the dear little children, but I suppose I must wait a long time and study very hard before I'll be able to teach much. Please always remember the Kolapoor Mission in prayer.—*Miss Patton.*

SOME EXTRACTS CONCERNING WOMEN, FROM ANCIENT HINDU LAW.

THE following extracts are taken from one of the well-known translations of Sir William Jones, "The Institutes of Hindu Law, or the Ordinances of Menu." The perusal of these authentic translations affords a wide field for the exercise of contemplation and study. The minuteness of detail bewilders us, and we wonder if there ever could be a perfect Hindu, on the one hand, while the innumerable rites, practices, and legal necessities lead us to believe that if a Hindu paid strict attention to his religion he could never find time for anything else.

The few extracts we have made relate entirely to women.

"The names of women should be agreeable, soft, clear, captivating the fancy, auspicious, ending in long vowels, resembling words of benediction.

"The nuptial ceremony is considered as the complete institution of women, ordained for them in the Veda, together with reverence to their husbands, dwelling first in their father's family, the business of the house, and attention to sacred fire.

"On whatever houses the women of a family, not being duly honored, pronounce an imprecation, those houses, with all that belong to them, utterly perish, as if destroyed by a sacrifice for the death of an enemy.

"Let those women, therefore, be continually supplied with ornaments, apparel, and food at festivals and at jubilees, by men desirous of wealth.

"In whatever family the husband is contented with his wife, and the wife with her husband, in that house will fortune be assuredly permanent.

"The wife being gayly adorned, her whole house is embellished; but if she be destitute of ornament, all will be deprived of decoration.

"Let the twice-born man (the brahman), having obtained the consent of his venerable guide, and having performed his ablution with stated ceremonies, on his return home, as the law directs, espouse a wife of the same class as himself, and endued with the marks of excellence.

"Let him choose for his wife a girl whose form has no defect, who

has an agreeable name, who walks gracefully like a phenicopteros or like a young elephant, whose hair and teeth are moderate respectively in quantity and in size, whose body has exquisite softness.

"By a girl, or by a young woman, or by a woman advanced in years, nothing must be done, even in her own dwelling-place, according to her mere pleasure.

"In childhood must a female be dependent on her father; in youth, on her husband; her lord being dead, on her sons; if she have no sons, on the near kinsmen of her husband; if he left no kinsmen, on those of her father; if she have no paternal kinsman, on the sovereign; a woman must never seek independence.

"Never let her wish to separate herself from her father, her husband, or her sons; for by a separation from them she exposes both families to contempt.

"She must always live with a cheerful temper, with good management in the affairs of the house, with great care of the household furniture, and with a frugal hand in all her expenses.

"Him to whom her father has given her, or her brother, with the paternal assent, let her obsequiously honor while he lives; and when he dies, let her never neglect him.

"Though inobservant of approved usages, or enamored of another woman, or devoid of good qualities, yet a husband must constantly be revered as a god by a virtuous wife.

"No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting: as far only as a wife honors her lord, so far she is exalted in heaven.

"A faithful wife, who wishes to attain in heaven the mansion of her husband, must do nothing unkind to him, be he living or dead.

"Let her emaciate her body by living voluntarily on pure flowers, roots, and fruit; but let her not, when her lord is deceased, even pronounce the name of another man.

"Let her continue to death forgiving all injuries, performing harsh duties, avoiding every sensual pleasure, and cheerfully practicing the incomparable rules of virtue which have been followed by such women as were devoted to one only husband.

"Such kinsmen as, by any pretence, appropriate the fortunes of women during their lives, a just king must punish with the severity due to thieves.

"If, after one damsel has been shown, another be offered to the bridegroom, who had purchased leave to marry her from her next kinsman, he may become the husband of both for the same price: this law Menu ordained.

"A wife, a son, a servant, a pupil, and a younger whole brother may be corrected, when they commit faults, with a rope or the small shoot of a cane.

"Three persons, a wife, a son, and a slave, are declared by law to have in general no wealth exclusively their own; the wealth which they may earn is regularly acquired for the man to whom they belong."

IN THE HILLS.

THE principal summer retreat for the missionaries in India is Landour, on the first range of the Himalayas, just back of Dehra Doon. Here is Woodstock school, and not far away is Woodstock cottage, which is owned by our mission. The missionary mother may take her children to the cottage, with bedding, cooking utensils, etc., and keep house during a part or the whole of the hot season, and send her children to the school. Last summer a lady who was there for a time thus writes of the place and the life in the hills:

. . . You can picture me up here in this little cottage perched like a bird's house on the side of a hill. It has a circular front, with a space of only a few feet, not more than three in the narrowest part, before you reach the edge of the steep stone embankment which secures us even so much of a yard. Around this is a green wooden paling, and around the circular veranda is a lattice. There is a very flourishing honeysuckle on one side, and we might have the whole covered with luxuriant creepers with very little trouble; but while it would add to the beauty of the little domicile, it would not add to its wholesomeness or comfort within, during the three months of rain when we are most likely to occupy it.

At the back there are two little porches with lattices; one has a rose, which, however, does not amount to much, the other a beautiful passion flower which thrives in the hills. There is also a little porch on each side of the house. At the back only a few feet of level space, and the hill rises abruptly. Here are most beautiful mosses, ferns, and a wealth of green beauty. You will imagine that it is a very picturesque little place, and rightly, too. I did not say that it is a thatched cottage, and, what is more important, that it is "founded on a rock." Otherwise, when the storms come and the winds blow we should be in great trepidation, for our rains make sad havoc with sandy foundations.

There is a most charming view of Dehra and the Doon in front of us, also of the hills which project into the valley, and there is no time when these views are so lovely as in the intervals of sunshine during the rains. The air then is so clear.

I have had two little coolie boys at work nearly ever since I came cleaning the hillside above and below us, cutting away weeds and superfluous growth, and especially seeing that no filth of any kind is left to throw off its poisonous vapors. Now they are engaged in bringing up basketfuls of a soft, slaty stone found near the stream at the bottom of the hill, which pounded and

washed by the rains makes a beautiful white gravel. There was some of this before, but I want to have a thick coat of it all around the house, for the rain quickly percolates through it, leaving it nice and dry, especially for the children. All these precautions and arrangements for comfort are more necessary than you would perhaps imagine. I dare say that many cases of typhoid fever might have been avoided if people had been a little more cleanly. But *nolens volens*, very much has to be done now, for we are in cantonments, with a strict colonel and commandant. A red-coated sergeant walks about our premises and makes a careful inspection every now and then. I like this, especially when there is no *Sábib* about, for the servants have a wholesome fear of a uniform.

The rule is that refuse of every kind shall be carried away in a covered vessel made according to regulation pattern, twice a day, before and after certain hours, and buried. Inside the house much extra work must go on if health is preserved. Boots and shoes, even if placed on high shelves, get covered with fungus. Bed clothes, all kinds of clothes in fact, become saturated with moisture, so that periodical drying spells must be observed. I took out my white straw bonnet to-day and discovered a fine growth on the drab satin ribbon. The straw will never be so white again as formerly. It had been kept in a tight tin box, and I had looked at it occasionally.

HOUSEHOLD INDUSTRIES IN INDIA.

The women in Nagpore render efficient aid to their husbands and brothers in their callings in certain houses. Bangle (or bracelet) manufacture goes on in one house we visit, in which art the women are quite proficient, so far as glue and paint are required. In the house I refer to image-making is also largely carried on. I have seen the floor so thickly studded in a morning with representations of Gumputti, &c., as almost to preclude our getting a place to sit on. It is difficult to realize the awful nature of the sin of idolatry when in company with these simple-minded people, whose thoughts are much more occupied with the workmanship of these images—which are moulded into shape by the hand, with much skill—than with the object and aim of their handicraft. The thought is pressed home on one's mind that sin consists not so much in outward act as in the attitude of the soul towards God; so that the professing Christian may, by giving undue place in his heart to the trifles of time, be equally guilty of the sin he is denouncing with the ignorant image-worshipper.—*Miss Mackey, in Annual Report of the Ladies' Society of the Free Church of Scotland.*

VACATION TIME AT DEHRA.

Miss Herron remained up hill for a month on account of illness, and came home the middle of October. In the meanwhile the girls had carried on the work in the school-room. The oldest monitress (a teacher, as we call them this year; it makes them more dignified than to be called monitress, and they work better) took charge, and everything went on with beautiful order and regularity. They and one of the native male teachers took Annie's classes all the time she was absent. I have been left alone in the school several times during the past seven years, and I never had so much help from the girls themselves as this year.

As soon as Annie came back we celebrated her birthday. The teachers had been saving up from the little monthly salary which we give them, and the girls who had no money to buy presents made something themselves, so that Annie had a table quite full of tokens of love and good wishes. And as a surprise for her, they had studied and practiced every spare minute, and made ready a "literary entertainment," all their own, consisting of recitations of poetry from Annie's favorite authors. Two beautiful pieces of poetry were sung in part; one was "Pilgrim Fathers." One of the teachers, a noble little thing, but very timid about doing anything before an audience, selected and read a poem of Anna Shipton's, "The Prisoner of the Lord." She had heard Annie complain about being shut up in her room, when she longed so to be at work, and others around her were all working. The lines were so appropriate, and Laura read them with so much feeling and pathos, that the tears just rained from my eyes—I could not help it. As she finished reading it she handed the copy, beautifully written, to Annie, who was as much surprised and pleased as the girls could wish. You may perhaps think this a simple thing to write about, but to me it seems not a very little thing. This is the first year that the girls have had any training in anything of the kind; it was all in English.

Annie had one of these "entertainments" on my birthday and one on her father's, but she drilled and practiced the girls herself both times. On her birthday they did everything themselves. There were several friends present; some were invited, and some came unexpectedly, but all agreed that they had really enjoyed the treat very much. November was spent in having written examinations in all their studies. This was a new plan introduced by Annie, and I think it has done the school a great deal of good. On the 1st of December we had the public examination, or rather exhibition, which passed off very pleasantly. Nearly twenty of the girls received prizes for proficiency in their studies. The girl

who got the first prize for English composition read an essay of her own composing, which was really quite creditable. . . .

January 13.—Mr. Herron, Annie, and I are at Mr. Ullman's house at Etawah spending a week in rest after the annual meeting at Lahore. As soon as we go back to Dehra two or three more of the girls will be married, several new ones will come in, and we shall open school again about the middle of February. The girls are now busy doing sewing which I left ready for them. The oldest monitress or teacher is keeping everything straight and cutting out more work, and among them they are keeping up the rules and regulations. There are over one hundred staying during the vacation. They write that they are keeping up their prayer-meetings, and placing themselves in classes on the Sabbath day, studying the Bible, and learning hymns to repeat when we come back.

MARGARET A. CRAIG.

ZENANA TEACHING IN INDIA.

IT is strange that the very rock upon which our salvation is built should be the "rock of offence." When I asked a nice, bright girl, who is a great favorite of mine, "Do you believe in God?" "Yes," she replied, "I do; and I pray to Him every day." But when I asked, "Do you not, then, believe in Jesus Christ?" she at once said, "Oh, no! I cannot and will not believe in Him."

When I began zenana work proper in November last, I went quite alone, and, in a sense, preferred that, but found it was a waste of time and strength. My fellow-workers will sympathize with me when I say that when I set myself down amongst a company of women without an *eloquent tongue*, it was a little overwhelming; and I did feel somewhat bewildered, after a few introductory sentences were over, to find three or four all talking at once—each one speaking louder than another to make it more explicit. When, in January, I got a Bengali teacher, though she could not speak English, I found her help in the zenanas quite a relief. Some of our pupils are pretty far advanced in Bengali, and we require to spur them on, else the government inspectors will be down upon us "wholesale." In July a more experienced teacher was procurable, and as the work was increasing, she was engaged to assist. She has become quite a favorite in the zenanas; and when I felt unable to continue my work in September, she, along with the other teacher, carried it on nicely, and no houses were lost in consequence. I had several letters from my pupils during my absence from them, which were quite refreshing to me, and made me feel all the more glad to come back amongst them. I may say here, in passing, that zenana work is a physical test, and no one who is not possessed of a good

constitution should think of coming out for it; at the same time, however, I know of no work which grows more intensely interesting, and none which more benefits a woman. It is purely a woman's work and a woman's privilege. Our encouragements cheer us on our way, while the discouragements prove *experience lessons*, which, I trust, are not profitless.—*Miss Skirving, in the 37th Ann. Rep. of the Ladies' Soc. of the Free Church of Scotland.*

Syria.

TRIPOLI.

December 15.

THE house we are occupying temporarily is very uncomfortable and cold this rainy, wintry weather, and we all have to be extremely careful not to take cold; but we are living in hopes of better things soon. The school building approaches completion, and we are very glad, and are looking forward to a new life here in Tripoli. Last week was very stormy and tempestuous, a trying one for us all, as this house was made to let in all the air possible, for summer, consequently is not at all adapted to winter use, and it is with difficulty that we keep in any way comfortable; but the hope of future comfort enables us to bear cheerfully our present discomforts.

Every time I go over to the new building, and see it in its beauty, for really it is very light in architecture compared with the buildings around it, and think of the comfort and use it will be to so many, my heart is filled with deep, loving gratitude to our bountiful Father above, for putting it in the hearts of the many dear Christian friends at home to give out of the joyousness of their hearts for this school in this far-away land. (That is the Arabic way of expressing it, so you see I think in Arabic these days.) When we came down from the mountains, at the close of the hot season, and went over the building for the first time, I was so surprised and delighted that I hardly knew what to say; but after looking it all over and thinking about it, finally could not keep from expressing myself in song. And what do you think it was? Nothing more or less than that dear old serious strain, "Praise God, from whom all blessings flow." Miss LeGrange was standing by my side, and seemed a little surprised at the outburst; I think that she felt just as I did, but she can keep still and have all of the joy to herself, and I cannot.

We are now hoping to move into our new building the middle or last of January. To be sure, the roof will not be over it all and it will not be wholly completed or furnished, but will be comfortable and nice enough, and we will make the best of it until it can be

finished. The appropriation was large enough, and would have finished a building under any other circumstances or in any place in our own country; but when the old building was torn down, they found that the foundations were neither of the right kind nor safe enough to build upon. Some new "Akade" foundation walls were sunk, and these cost a great deal; so the money that was planned to be used in the building was put away down in the ground, out of sight and knowledge. But then these foundations are strong and safe. They are what the Tripoli school building will stand upon for a century or more, I hope; so we need not mourn, although part of the house is uncovered, unfinished, unfurnished, if the foundations are sure and strong. I can scarcely realize, when I think what the old building was, that this new one occupies the same area, this is so much more commodious. But the old one was largely an open court; the new one is all rooms to work in, most conveniently arranged. When we are ready to move in, I will give you a word-picture of it all. Mr. Jessup, Mr. Hardin, and Mr. Calhoun have all been very faithful and unceasing in their superintendence of the work. During all the extremely hot summer, while the rest of us were off on the cool mountains, Mr. Jessup was here giving his personal attention to the work We are very grateful, but can only reward him by an appreciation of all the conveniences we shall enjoy through his wise planning.—*Miss F. Cundall.*

China.

CHEFOO.

I HAVE not time to write a letter this morning, but thought that perhaps it would be well to send you a brief outline of my work this year. I want the society—so generous and kind to me—to know that I do try to do all I can, that all their labor of love may not be lost. I spent two months in the spring of this year—part of the time with Mrs. Capp, part of the time with Mrs. Shaw (of Tung Chow Mission)—travelling, and visiting districts about thirty, forty, and up to nearly fifty miles distant from Chefoo; and we felt encouraged and pleased with the results. After my return to Chefoo, as it was still cool enough to go out, I visited, in company with a native woman, many of the villages near Chefoo. The first of September I spent two weeks in the country with the same woman, and was very much gratified with the kindness of the women About the 24th of September, Mrs. Capp and I started on our long journey, from which I returned December 10. We were encouraged and delighted with this trip, more than with any one I

had made before. It was into a new district, and the interest manifested was truly marvellous. We can only from the fullness of grateful hearts, thank God that He kept us from all the dangers which often threatened us, from violence, from the soldiers, and all unseen dangers, and gave us this *wonderful* opportunity of preaching His gospel; and pray also for His blessing on that place and people. I have visited about twenty families in Chefoo, some of them frequently. This being my second year only, I have been obliged to fill up all intervals with study of the language, and have had two classes in Mrs. Leyenberger's school when here. The aggregate number of villages I have visited is near one hundred and eighty. The greater part of the year my health has been good. God *has helped* me to do more than I expected to be able to do this year. To His name be the praise. Do pray that I may be strengthened in the year to come to do whatever comes to me, and that God's blessing may be with us all. I gave away some of the pictures out of *Harper's* on my last trip, and every man, woman, and child in the village where we gave them was delighted, and begged for "just *one* little one." I distributed nearly my whole stock in that one village. You cannot believe what pleasure they gave to the people. Thanks for them.—*Miss Anderson.*

THE CHRIST-LADY.

Such is the sweet name given to a missionary of the Cross, by one who accompanied her on an errand of love through the streets of a Chinese city. We quote from a letter given in *Our Sisters in other Lands*, published by the Woman's Foreign Missionary Society of the English Presbyterian Church:

"It was time to go home, and we retraced our steps through the grimy, slippery lanes, saluted with 'foreign devils' frequently, but once or twice with the sweet name of Jesus. One or two boys, seeing Miss Whildon coming, just said, 'Je-soo' as they passed her, and I thought how sweet it was for her to hear herself so saluted as she passed along. I could not help feeling, as I saw how meekly she bore the revilings of the men, how gently she kept the boys in order, and how she brought out a tenderer light on rough, weather-beaten faces of heathen women, that it was true Christ in her was being recognized by these people, and so they saluted her with His name.

"As we went along, Miss W. pointed out an old, old woman, toiling along; she called out to her, but at first she did not hear. Another woman said, 'The lady is calling you,' and she turned and caught sight of Miss Whildon. The light in her face was just wonderful; I never saw such a change, I think, come over any

human face. At first it looked leaden-gray, and weary and dull, but when she caught a glimpse of the Christ-lady who had made her know the love of God, the sunshine that was in her soul broke out, and she looked like another woman. She is poor and old, but she loves to hear the gospel, and says it seems like food to her, and makes her heart glad. God alone knows how many such hidden ones He has in this great and ancient citadel of heathenism."

What a blessed office, to be the means of calling that "wonderful light" forth on any human face! What an honor to womanhood that her own and her Saviour's name should ever be thus linked together! How beautiful that the Christ in her should shine out so as to be thus recognized by all, and kindle sunshine on otherwise dark, dull countenances!

Persia.

OROOMIAH.

JUST a week from the day when school opened the sheik came with his army and camped on the mountain near Seir. He expressed the greatest friendship for us, but we saw that it was necessary to leave the city. Arrangements were made for us and our school out at the college, and at six o'clock A.M. all the girls were at the gate ready to start. Each girl took her bed and clothes on her back, except the smaller scholars, and one or two who were sick. Those were, with such school provisions as we could carry, loaded upon one horse. It was difficult to pass through the city gate, as the space was filled with cannon. I was anxious lest we meet the Koordish army by the way, but we reached the college in safety. There all our large family went into the school-room, and the boys into the cellar of the unfinished hospital. We remained there just two weeks. The girls had only one book, but we had oral teaching, and did the best we could. It was necessary to keep them busy. We have now been at home just a week, and have had all our lessons in regular order, though every one is more or less excited, as news comes from one and another village that it has been plundered.

On the Barandooz plain the people from seventeen villages have gathered in one fort and defended themselves from the Koords and Persian soldiers who come to plunder. They have succeeded in keeping them off so far. Two hundred often go to one village at a time. Two or three enter a house and take what they please. The women hide themselves as best they can, but the men dare not resist, or they will be shot down at once. We do not yet know of any Christian who has been killed.

We do not see our Moslem women at all. I had hoped much

from that work. We do not go to the villages at all. We are sure of your prayers and sympathy, and we know that the hand of the Lord is in all this.—*Miss Dean.*

LIGHT IN THE DARKNESS.

I HAD been asking the Lord to show me wondrous things out of His word, to make me love it more, that it might dwell in me richly. I did not dream that He would take away my earthly sunshine, that the brightness of heaven might be revealed more clearly to my eyes. But so it is. Our bright little boy has gone to a brighter world, and we are left in this dark shadow. How can we help turning to the light?

You have heard of the difficulties by which our way as a mission has been hedged in. More than one remarked that the day of Harry's death seemed the darkest day our mission had ever seen. The enraged citizens had come out to destroy the poor Soonees of Dizza, the large village near us, and they threatened to come and spoil our place and murder the missionaries. We could not attend to these rumors while God was speaking to us in the solemn stillness of death. We left the matter all with our great Protector, and He permitted no evil to befall us. The angels had charge over us, and God was with us in trouble. I wish some one could write a history of God's care of this mission. To me it is wonderful how everything has been ordered to deliver and to honor God's servants here.

The sheik showed particular favor, and tried to spare all connected with the mission. Of course this excited the suspicion of the Persians, and we heard of many dark threats, but the governor, Buyuk Khan, never listened to these false reports, and remained friendly. Tamoor Pasha, who was sent to help drive out the Koords, was a brave, dashing soldier, and the governor feared that he would lose all the credit which belonged to him for his brave defence of the city. He asked the missionaries to write to the consul, setting the matter in its true light.

The Sheik ul Islam is said to have replied to a company of Mullahs, who went to him proposing to celebrate the Moharram by a massacre of the Christians and the missionaries, "I have three things to say to you: 1st. Remember that if the missionaries had not induced the sheik to wait one day to avoid bloodshed, he would have taken our city and we all have been massacred. 2d. Remember how many of our people these men saved from starvation last winter. 3d. Think of the consequences. If you do this we shall be destroyed, and Islam will fall." The rumors of these threats and the false reports injurious to our mission reached Tabriz, and the prime minister of the Shah, who has been sent to

this province to settle matters, hearing of them, sent to the English consul and told him that he had heard these things, but added, "I know that these reports are false; I know these men are our friends, and what good they did to our people during the famine," and he gave a strong order to be sent to the governor here to protect the Christians and the gentlemen. This man is the one who has opposed the work in Teheran. Is not God's hand in all this?

I have a very interesting Sabbath-school class of the students in the highest academical class. They are earnest young men. I greatly enjoy our lessons together. We follow the International Lessons, three months behind you, so as to avail ourselves of all the helps from American papers, etc. I am now just making the acquaintance of the old patriarchs anew, and am sure I never knew or loved them so well as I do now.—*Mrs. Shedd.*

TABRIZ.

THE state of affairs was just beginning to brighten when this war begun, and they tell us that this is worse than either the famine or the pestilence. Men, women, and children are butchered; wheat fields and winter provisions are destroyed to such an extent that a worse famine than last year's must follow. Already everything is scarcer and dearer than at this time last year; besides the people in America cannot be expected to send here again this year as they did last. Mrs. Van Hook, at whose house I am stopping, fed four hundred women last winter, and she tells me that in Oroomiah the suffering was greater and they had more than double as many to feed. What will become of these people this year is more than we can tell. I must tell you more about the Koords and Oroomiah. When the fighting commenced, all our people and the non-combatants were allowed to leave the city, and as the girls' school is in the city, the most helpless ones were to be moved. Eighty-four little girls, each carrying a quilt on her back and a book under her arm, with Miss Dean and only three men to protect them, marched to the city's gate, the Koords outside and the Persians inside sending stray shots all the time. They went to the college grounds, half a mile from the city, and got there without any one being killed. Inside the college at present are five hundred persons, and the college yard is full of people, horses, cattle, and sheep. No one dare venture outside that yard, and they are not very safe inside. Two bullets landed there and one whizzed over the college roof. They have food enough inside to last a month. The college is at the foot of the hill. The Koords are firing from the top of it, so that you see they are in warm quarters. We hope they have received a guard and gone out five

or six miles from the city, but we cannot hear. The mails are all destroyed and telegraph lines cut, so we hear nothing from them now. The evening of the battle Mr. Whipple went in to see after the seminary. The fighting commenced while he was there, and he could not get out. He is shut up there in the worst of the fight, while his wife and little daughter are out at the college.

There is no poverty in the world like the poverty here, and I cannot think any country is half so cursed. Earthquakes, famine, pestilence, and now this war, that is only to be closed to give place to another famine. They had a very fine harvest this year, but much of it is now devoured by the Koords. As they are a conquered people, they have to pay a tribute every year to the Persian government. Of late years their Persian princes have called for immense sums, and when the Koords cannot pay, they are chained or robbed of all they own. This war was caused by this. The prince at Oroomiah demanded fifteen thousand *tumons* (seventy-five hundred dollars). When the Koord refused the money he was chained and his two daughters carried off. This was reported to the chief, who resolved to stand the oppression no longer.

We travelled in carriages from Tiflis here. Such carriages! They are really carts, and the harness in this country is rope and bits of rags. We slept in mud huts, which had neither floor, window, nor chimney, and I had to stoop to get in at the door. Inside was a greasy rag for a light, and there six or seven Mohammedan wives of the man of the house would stare at us till we went to sleep. When we got here all the missionaries and twenty-two of the natives came out ten miles on horseback to meet us. There were five of us, and we had with us eight men and ten horses, so you see we made quite a circus. We were better to those people than Barnum is to the young Americans.—*Miss Carey.*

MISSIONARIES NEEDED FOR HAMADAN.

An urgent call has already come for missionaries to be sent to Hamadan, to form a new station there, and a formal request, acted upon in Annual Meeting, has already been sent to 23 Centre Street for two gentlemen with their wives, for this work, one of the gentlemen to be a physician. I do sincerely hope and trust there will be no delay in manning this new station. If the Presbyterian Church does not do this work others will, and others will reap the benefit of years of labor, and hundreds of dollars spent there in preparation. For the last ten years we have had helpers stationed there, and our missionary gentlemen have made tours there, and now the field is white to the harvest. *Three hundred Jews* there are thought to be converted, of whom one-half have made a public

profession. They are crying to us for help, for instruction, for guidance. Does not this thrill your hearts? and will you not make this a subject of prayer, that help may speedily be sent to this city, and that work which is ours may not be allowed to pass out of our hands?. Hamadan is about five days journey from Teheran, and suffered terribly during the famine of 1871–2.—*Miss Jewett.*

Extracts from Letters, Home and Foreign.

Believing the promise that our covenant God and Saviour will be the God of our children also, I desire to invest in this bank of the Lord the sum which will constitute a great-granddaughter an honorary member of the Northwest Board, hoping that this early connection will create a life-long interest in the society, and, should the life be prolonged to threescore and ten, the retrospect may be filled with the joy and bliss that flow from and accompany this blessed work. The little one, itself a Christmas gift, is the child of one of the first two infants baptized in this house, and is descended from the brave Huguenots of France and the Scotch-Irish Presbyterians who sought and founded in this western continent a home of liberty and freedom to worship God.

M. W. P. L.

Having been a reader of *Woman's Work* since its first publication I was glad to hear it remarked that more copies were being taken. If more were taken and read, the funds cast into the Lord's treasury would be greatly increased.

To those laboring in distant lands we would send our thanks for your words of faith and patience.

My sympathies are with you in your happy meetings (Friday mornings at Room 48 McCormick Block, Chicago), and I feel that much good has been and will be accomplished through them. I should greatly rejoice to be present on such occasions and be a sharer in the blessed influences of the hour, and bring away with me something of the spirit of that consecrated place. . . .

The article in the January number of *Woman's Work* entitled "Pray for the Missionaries" struck me forcibly. We are accustomed to think of missionaries as superior persons, almost angels, and as if they were removed from the temptations with which poor mortals are beset, somewhat like our first parents before the fall. But the writer knows by her own experience how far short they come, and that, like others, they need constantly the grace of God in their hearts. I am trying in my humble way to bear their special needs to a throne of grace in my prayers.

A LETTER from Miss Pratt, mailed at the Island of Malta and dated "Steamship City of Baltimore, January 22," said she hoped to reach India February 12. The Atlantic voyage had been a stormy one, but she was well and happy in the thought of being so near her loved work. Rev. George S. Bergen and family, of the Lodiana Mission, sailed on January 8.

A MISSIONARY suggests that when photographs are sent from America they should always be enclosed between two pieces of cardboard, to prevent their being injured when the packets are stamped in the different offices.

MRS. VAN HOOK, of Persia, writes: "We had a grand visit this afternoon at the house of the governor of Maragha, who, on account of the war, has brought his family to Tabriz. I wish the ladies could see his wife, who is a princess, dressed as she was this afternoon in royal purple velvet, embroidered three inches deep with gold and pearls. We had Thanksgiving at Mr. Wright's, and expect to keep Christmas at our house." . . .

For the Young People.

QUESTIONS.

THE Mission Band of Watchers, First Church, Germantown, Pa., proposes to the young people connected with the Woman's Foreign Missionary Society of the Presbyterian Church the following questions, all of which were answered last year by some of their number. One of the Watchers offers to pay into the treasury of any band or young people's branch thus connected, who will furnish by July 1 the best set of answers to these forty-three questions (the work of at least five of their number), the sum of $10, to be used for the special work of said band or branch.

Answers to these questions are found in "The Great Conquest," by Dr. Ellinwood; "Manual of Foreign Missions," by Dr. Lowrie; "Protestant Missions," by Dr. Christlieb; Monthly Concert articles in the *Foreign Missionary* and *Woman's Work for Woman*, and in the Decennial Report and Constitution of Woman's Foreign Missionary Society, as well as in many other books and pamphlets relating to foreign missionary work. They may be sent to the Watchers, 5001 Green Street, Germantown, Pa.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

1. What is the Board of Foreign Missions of the Presbyterian Church, and where is its headquarters?

2. Name the fields it is occupying in the order they have been named for monthly concerts.
3. What are the principal duties of its officers?
4. Name the different agencies at home and abroad employed by this Board.
5. How many ordained missionaries, native and foreign, have they in the field?
6. How much money did they expend last year?
7. What periodicals do they publish?
8. In how many nominally Christian lands is this Board laboring, and in how many are nominal Christians found?
9. In which of these fields are Mohammedans found?
10. In which are Buddhists found, and which are exclusively Buddhist?
11. In how many can Chinese be reached?
12. The Board of Foreign Missions is laboring alone among one people. Who are these?
13. In how many respects is China its largest field?
14. Which of its present fields did it first occupy?
15. Which have been the most encouraging fields, and which were most discouraging?

WOMAN'S WORK FOR WOMAN.

16. Under what Woman's Foreign Missionary Society is your auxiliary working, and where is its headquarters?
17. What is the object of this parent society?
18. How old is it?
19. What fields does it occupy?
20. What do you know of its management at home?
21. What agencies does it employ abroad?
22. What does it publish?
23. How many missionaries has it in the field?
24. How much money has it raised?
25. How is it connected with the Presbyterian Board of Foreign Missions?

GENERAL MISSION WORK.

26. In how many languages and dialects is the Bible now printed?
27. How many people can be reached by the mission press in Beirut, and how many in Shanghai?
28. How many heathen nations have been Christianized in this century, and how many are sending out foreign missionaries of their own?
29. Give an instance of the wonderful revivals with which God has blessed foreign missionary work in this century.
30. Do converted heathen help themselves?
31. What effect does the foreign missionary work have on the church at home?
32. What is the comparative increase between home churches and those composed of heathen converts?
33. What proportion of money raised for religious purposes is used at home, and how much for foreign work?
34. What are the special obstacles to foreign missionary work to be met in Syria?
35. Africa?
36. Siam?
37. Persia?
38. India?
39. China?
40. Nominally Christian lands?
41. North American Indians?
42. What danger is to be feared from the press in India and Japan?
43. What difference has been made during the past twenty-five years in foreign missionary work with respect to heathen women?

RALLY THE CHILDREN.

WHILE the month of May is apt to make even old hearts, old heads, and old feet move with a new life and joy, it is peculiarly the time when all young things come forward and cause themselves to be seen and heard. Therefore it seems fitting to the season, when we send forth a call to the CHILDREN to gather together some day during the first week in May, 1881, and hold grand Foreign Missionary meetings.

Where there is no one room large enough to hold them all, there will have to be several meetings, uniting as many Sunday-schools or bands as the circumstances will allow. This can be arranged in each Presbyterial Society, by its officers in connection with leaders of bands and superintendents of Sunday-schools. Let the hosannas of the children be heard throughout our land in that first week of May. Let the name of Jesus echo from every hilltop and valley even until it reaches the ears of the little ones in dark heathen lands, for whom the children in Christian America are being trained to care.

The May number of *Children's Work* will contain a hymn and music, both written especially for these meetings. After the 15th of April extra copies of this hymn, with the music, can be had at 10 cents per dozen copies, on application to Miss J. C. Thompson, 1334 Chestnut Street, Philadelphia.

THANKS FOR SPECIAL MERCIES.

AMONG the receipts in a late number of *Woman's Work*, of Westminster Presbytery, we read, "Thankful for precious memories of dear ones all asleep in Jesus," "Thankful for sixteen years of happy married life," "Thankful for the safe return of a son from Princeton College," and so the list goes on.

The reading of these touched a very tender chord, as my heart inquired, Is it *only* the women of Westminster Presbytery who have been thus blessed? or are *their* hearts *only* open to acknowledge His blessings? Were each of us to look back on the year now gone, could we not see some point on which to raise our Ebenezer? Has there not been some special mercy, some dear one brought back from the brink of the grave, some new joy brought to our homes, some trial which we dreaded averted, some friend brought to Christ, some alienation healed? Has our beloved work prospered, and have we been helped in any way to bear the cross, and found sweetness thereby? Let us thank the Lord, not only in our closets, but by a glad, grateful offering into His unfilled treasury. Neither may we forget the richer blessings of sanctified trial. These have come to hearts from the graves of loved ones, or of cherished hopes,

proving the exceeding richness of God's promises, and the great "tenderness of His enfolding," leading us to be content with the sufficient "Thou shalt know hereafter." For the sweet comfort faith has distilled from these trials, shall we not joy to return, though at personal sacrifice, some tribute to His glorious cause? The little text given in the February number, under "Cheering Words," &c., is suggestive. Though *we* may not be able to make larger gifts, some around us are. Some women have means at their command, others have influence, and while *we* may have failed to move their hearts, and perhaps been humiliated at our failures, these hearts are wholly in God's hands to turn whithersoever He will. He holds the key that will unlock them when all our efforts have been powerless. Dear Christian sisters, having first cast, though out of our poverty, our special thank-offering into the treasury, we shall then be prepared to ask that God will move on the hearts around us. "The things which are impossible with men are possible with God." H.

WELCOME THE COLLECTOR.

You can work for God in your reception of the church collector. Humbly as those dear workers think of their labor, we are not sure that it is not the foundation of the great building reared year after year by our women, the nails of various sizes that hold the temple together. Receive her with a hearty welcome. Bid her God speed in her self-sacrificing duty, and as you lay your offering in her hand, be it large or small, breathe a prayer over it and her work, and send her on her way rejoicing. Instead of this, how often does she hear, "Oh, you come so often; you are always begging." Or, "I suppose I can give you a little, and not feel it." Who that has ever engaged in this work has not heard such complaint?

An active worker once asked if the seeming failure of so much of our mission work might not be accounted for by the reluctance with which the money was given. To which was answered, it might be so, indeed, if the Lord did not accept the labor and self-denial of the Christian collector as an offering of sweet savor, acceptable to Him, and use the fruit of her labor for His glory. So, burdened mother, longing to do something for Jesus, glorify God at home even in the reception of a collector, and bind to your heart His promises, "My grace is sufficient for thee," and "As thy days, so shall thy strength be." Thus you will be serving God as really as those who by His providence are now called to stand in the prominent places of His church.—*Rep. of Pittsburgh and Allegheny Com. on Woman's For. Missions.*

THE SABBATH SUNSET HOUR OF PRAYER.

"The Sabbath evening hour of prayer! How can we touch its sacredness? how measure its power? how write its record? Eight years of united prayer in that hour, from thousands of homes and hearts on both sides of the world, ascending to the ear of a prayer-answering God! What wonder that marvels have been seen in the world of missions, that doors have been flung open to the advancing gospel, and that there are to-day Synods and Presbyteries and a native ministry, and churches, and schools, and Bible-readers, and *missionary societies*, on heathen ground? How could it be otherwise, and God be true to His own word and promises?"

All through one day in the seven,
While the work days' banners are furled,
A beautiful mystic girdle
Unseen is clasping our world.

In many a secret chamber,
In many a heart unknown,
In wilderness, village, and city,
The links of that wonderful zone

Are silently, steadily forming,
As, borne on the evening air,
To our Father in heaven uprises
The voice of the Hour of Prayer.

Of prayer for the dying heathen;
Oh! is it not sweet to think
Each moment throughout the Lord's day
Is welding a golden link;

And each beautiful, fading sunset,
Bearing heavenward many a plea,
Sheds glory forever westward—
A sunrise far over the sea?

From lands whose happiest daughters
Hear the call of the Master, "Go;"
From lands where our fettered sisters
Are dying so fast in their woe;

While the hearts that tell them of Jesus
In sympathy soon would break,
Except for the Comforter's presence,
And the thought of His dear sake;

From Europe, America, Asia,
And the grand dark Afric land,
In the Sabbath sunset are gathered
Some links of that endless band.

For the sun in his circling journey,
Ere he bids each land good-night,
As a mighty muezzin calleth,—
"Pray, pray for the gospel light."

Ah, naught are our Babel voices
When we bow at the mercy seat,
And there are no sundering oceans
When we gather at Jesus' feet!

From the lips of women and children,
Made dumb by the scourge and the thong,
At the touch of the Hand that was wounded
Uprises a jubilant song.

For land after land comes rejoicing
That the Word of our God is free,
That the earth shall be filled with His knowledge,
As the waters that cover the sea.

With the faith that removeth mountains,
Let us pray, while we hopefully sing,
And build in the wastes of the desert
A highway for our King.

Oh, Hour of Prayer for the heathen!
God make it more mighty and sweet!
Let it bind His children together,
While they watch for the beautiful feet

Of Him who *has* asked for the heathen,
Who loves them, and taught us to pray
That the King would come in His kingdom,
And a nation be born in a day! M. L. DEMAREST.

Written for the third anniversary of the Mission Band of Watchers, Germantown, Pa., January, 1881.

"BE SURE TO PAY MY MISSIONARY DUES!"

IT has been said that "happiness or unhappiness in old age is the extract of one's past life," and as old age sums up the life, so do last words often show us, at a glimpse, what the past has been. The poet has written that the "ruling passion is strong in death," and then he goes on to show the worldling still clinging to the world, and the woman of fashion thinking of her beauty, and making arrangements to make a fine appearance as she vanishes from the scene of past triumphs. What a contrast are these pictures to the "ruling passion" of those whose lives have been spent in the service of the Lord Jesus! whose motive has been the glory of God, and whose motto, "The love of Christ constraineth us!"

Such a beautiful incident lately occurred that we want to share its lessons with the readers of *Woman's Work*. Nearly two years ago a missionary society was organized in a town in Illinois, and the effect of this work upon the women engaged in it was the same that has been marked elsewhere, a deeper consecration, more earnest prayer, new searching of the Scriptures, more talk about the King and His business, and less of worldly matters. Among the members of the new auxiliary was one, Mrs. D., who from the first enlisted in the cause with her whole heart, giving time, money, and strength to the advancement of the kingdom, and using her gifts of conversation and influence to enlist the sympathies of others.

One who was with her in all this blessed experience, and with whom she read, talked, and prayed much, writes, "We felt that God was surely preparing us for something, we knew not what. But our whole lives had become so changed that we knew it must be His work, and that it was for some wise purpose of His own."

These friends, with the other faithful members of the little mission band, while laboring for their far-away heathen sisters, grew more anxious for souls about them (as who of us has not?), and many earnest prayers ascended for a blessing on their own church, little thinking how it was to come. In January Mrs. D. became ill, and grew rapidly worse until it was evident that the "something" had come to her, and that all these months God had been polishing this jewel for His own crown. It is of her last words that we wish particularly to write, although every circumstance attending her departure from earth was very beautiful and inspiring to those about her. These plainly showed where her heart was, and that even in death she remembered the cause to which she had been so devoted. When she found that she could not live to carry out plans for her only child—a little son—she bade her family remember that she wanted him brought up to be a missionary of the cross, that he might proclaim the love of Christ, which was so precious to her; and then she added, "*Be sure to pay my missionary dues.*" This was her last connected sentence before her tongue was loosened to sing the new song of glory to the Lamb. She could think of this in the midst of the farewells of dear ones around her; she remembered the needs of the mission cause even while viewing the dazzling vision of the opening door of heaven.

What a reproof is here to those women who never think of these things unless called upon to give, and then respond grudgingly or carelessly, or because "others do!" And to mothers, whose little ones might be trained even now to work for the Master, but who hear more about almost any other subject than about the grandest one of all—the coming of the kingdom of the Redeemer—what a rebuke in this last prayer—"I want my boy to be a missionary!"

As her petitions for a blessing upon the church have been answered in the conversion of many since her death, may we not believe that all her prayers will be granted by Him who has them written in His "book of remembrance"? And let us unite our requests with hers for the dear little boy, who may be a second Dr. Bushnell—and the world needs many such. L.

THE Tenth Annual Report of the Canadian Woman's Board of Foreign Missions gives a history of that Board during the decade of its existence. The receipts for that time amount to $9314 19.

ANNIVERSARY AT WHEELING, W. VA.

Dear Woman's Work for Woman:—

Of all things most interesting to you are tidings which tell how the work of the auxiliaries is consolidated and extended, and that it may be rooted and grounded in love is that for which you exist. A very interesting meeting was recently held in the lecture-room of the First Presbyterian Church in Wheeling, W. Va., being the tenth anniversary of the Woman's Foreign Missionary Society of that church. The first president of the auxiliary, Mrs. M. S. Allison, presided during the opening exercises, after which the acting president, Mrs. Metcalf, took the chair. Mrs. Allison then, in a clear and instructive manner, told the story of the trials and triumphs of the ten useful years just closed, in which she said that "some time previous to February 1, 1871, a few ladies of the church began to give systematically one cent each day to the cause of foreign missions. The idea had been suggested to them by a sermon, preached in the First Presbyterian Church by a minister whose name they cannot now recall, and by articles on the subject in the *Presbyterian*." For this, dear *Woman's Work for Woman*, was before you began to sow the good seed among the churches. For eight years Miss S. Morrison, now Mrs. R. Thackwell, of India, was supported by this auxiliary. In April, 1879, Miss Belle Caldwell, a member of the First Church, who had gone out to Siam in September of 1878, became their missionary. In the ten years just ended the society has paid salaries to missionaries amounting to $3800, beside thank-offerings and outfits of missionaries, bringing the total up to $5000. Were we to value this work in the light of dollars and cents only, we cannot but rejoice. Eight of the original members have gone from time into eternity; among them, Mrs. McClellan, one of the founders of the society, and whose memory is still fragrant here, and Mrs. McKeenan, another mother in Israel, finished her work this year. We are sure that these polished stones used in this foundation do not to-day feel any regret for all they have given or denied themselves in sending the gospel to heathen women.

What cannot fail to interest you is the increase of foreign missionary interest, which may be shown by the fact that the young ladies of the church have a society; also the children of the congregation pledge themselves to give $60 annually to foreign missions.

In 1877 delegates from the various congregations of Washington Presbytery met in the First Church of Wheeling to organize a Presbyterial Society, which has resulted in much good. This society has since held meetings in Burgettstown, Washington, Pa., Wellsburgh, W. Va., and is to hold its next annual meeting in the Old Stone Church, Forks of Wheeling, W. Va., April 14.

The services of this modest decennial were closed by a thank-offering, a portion of which goes to print the Westminster Catechism in the Benga language. The work was compiled by Rev. Mr. Clemens, a son of the First Church, and now prepared for the press by Dr. R. H. Nassau.

Thus the work begun for Christ has been maintained, the spark then kindled has been a light to lighten the Gentiles. This band of true-hearted women have been enabled to encourage each other in the work of the Lord, who has encircled them with His goodness in the past, and calling them still to go forward, assuring them they are not alone. C.

From our Scrap Book.

We are living neither in the preparatory nor the consummate stage of history, but in the very acme of the campaign and in the hottest of the strife. A grand army has been enlisted for the truth. It is equipped with all the perfected enginery of human skill, and furnished with the resources of the world's wealth. It has been drilled and disciplined by generations of experience, and is thoroughly organized into army corps, brigades, and regiments, under their captains of tens and hundreds and thousands. And they are going up, by sea and by land, against the strongholds of sin and darkness. A blow struck now tells more weightily than in any former age. Men have waked up to the Lord's work and the world's need. Seventy-five years ago there were no missions to the heathen, and even ministers ridiculed the proposition to send them. Now the missionary work is the Church's life. Men are beginning to know how to work. System, organization, and the division of labor are economizing effort. Steam and electricity have annihilated distance, commerce has opened inaccessible countries, and the printing press has distilled literature like dew. The light of knowledge broadens and brightens. Universal education seems not distant nor chimerical. And social culture keeps pace with intellectual. Moral questions are taking firmer hold upon conscience, and occupy a larger place in discussion and political action. Above all, it is a revival age, when the Holy Ghost is being poured out upon all flesh. A great and glorious age for one who is not a coward and sluggard, and who would not be a drone! It is a great age for one who wants to see the world move and the kingdom come. It is a great age for one who would see the fruit of his labors, and live at a time when he that soweth and he that reapeth may rejoice together.—*Christian Intelligencer.*

THE fact recently stated by M. Monod to the British and Foreign Bible Society, that in nine cases out of ten where a Protestant church has been organized in France of late, it has had its beginning in Roman Catholics seeking a Protestant teacher to explain the Bible, shows better than all things else that the present movement is grounded on the Word of God; and that all these various organizations, home and foreign, concerned in the work of evangelization, are but nurturing the good seed that has thus been widely scattered through the land.

THE "great awakening" in France is a "revolution that does not go backward." The signs are multiplying which justify that bold promise with which Reveillaud electrified one of his crowded audiences in a French city: "We propose to take up the work of reformation where it was dropped on St. Bartholomew's Eve, and carry it forward until France is Protestant."

IN a village south of Naples, a Roman Catholic had long possessed a Bible which he had never read. Persuaded by a letter from a friend to read it, he soon became deeply interested, and induced his neighbors to read it with him. One after another joined the circle, until forty left the Romish Church, invited a Waldensian pastor to teach them, and were in due time formed into a church.

THERE is much cause for gratitude on account of the progress which the gospel is making in hitherto priest-ridden and benighted Spain, and especially for sympathy with those who have been there brought out of the darkness of Popery into the light of evangelical truth.

AS nearly all the Chinese are expecting to return after a few years to their native country, it should be our most earnest endeavor to bring them under the power of the gospel while here. Of the 100,000 that are in this country, probably half will return to China in ten or fifteen years. Some 800 or 900 sailed only last week from San Francisco for their home in China. If we can send back only a small portion of them as earnest Christians, we will send back so many inexpensive missionaries. Dr. J. B. Simmons, of New York, has shown us what can be accomplished among this greatly wronged people, if there is a burning love to Christ in the soul. There are twenty-nine in his Sunday-school, some of whom have been converted. And the motive of sending them back to China as living illustrations of the power of the gospel, and thus spreading the glory of the Redeemer among their kindred and friends in China, is a glorious one. Add to this that, as a slight compensation for the sorrowful wrongs to which they have been subjected while in this country, it is our privilege as Christians, by all means, to impress upon them the fact that it is not Christianity

that has done it, but the brutal, barbarous, malignant spirit of caste, which Christianity abhors and condemns.

A CHRISTIAN woman never thinks of shunning the payment of her annual subscription; an interested auxiliary never dreams of failing to send on the full sum pledged for scholarship, building share, orphan, or Bible-woman. And so it comes that women's societies, though conducted so simply and quietly, meet their promises year after year.—*Heathen Woman's Friend for January.*

THE NEW PLAN.

IN our church, the Spring Garden Presbyterian of Philadelphia, we are trying the new plan in regard to mission bands which has been proposed; that is, we have reorganized and enlarged our band so as to take in the whole Sunday-school. Our object is that all members of the school may have opportunities of learning something about missions, and thereby become interested in the subject. We hold quarterly meetings, which are open to the congregation and all friends of the school. Our first meeting, held Jan. 27, 1881, was a decided success. The exercises, consisting of short recitations, stories, plenty of bright singing, and *no speeches*, were participated in by our pastor, the superintendent of the school, who is president of the band, some of the teachers, and quite a number of scholars, even the infant class giving an interesting missionary exercise. Our large room was filled, and great interest manifested by all. E. L. B.

W. F. M. S. of the Presbyterian Church.

SUBJECT FOR PRAYER-MEETING, 1334 CHESTNUT STREET, PHILADELPHIA, April 19, "The Work of Medical Missionaries." Eccl. ix. 10: "Whatsoever thy hand findeth to do, do it with thy might."

ANNUAL MEETING.

OUR readers will remember the notice given in our last issue, of the Eleventh Annual Meeting of the Woman's Foreign Missionary Society, to be held in Wheeling, W. Va., beginning Wednesday, April 27. We give below a brief programme:

WEDNESDAY, *morning.*—A half-hour prayer-meeting, beginning at 9.30 A.M., followed by the opening exercises and Reports of the Presbyterial and Home Secretaries.

Afternoon, 2.30.—Reports of Foreign Secretary and Treasurer, followed by the reception of delegates from other societies.

THURSDAY, *morning*, 9.30.—Half-hour prayer-meeting. Paper on Medical Missionaries, and addresses from returned missionaries.

Afternoon, 2.30.—Young People's Meeting.

FRIDAY, *morning*.—Meeting for prayer and conference. Paper on System in Carrying on our Work.

IT is expected that Miss Loring will be in Philadelphia to attend the Young People's Meeting which is to be held in May; and she will then be ready to visit societies, especially among the young people, in this city and vicinity. Address Mrs. A. L. Massey, 1334 Chestnut Street, Philadelphia.

NEW LIFE MEMBERS.

Boyden, Mrs. A. L.
Crane, Mrs. M. A.
Decker, Mrs. S. M.
Emerson, Mrs. L. K.
Lockwood, Miss Lucy
Newcomb, Miss Martha L.
Pyle, Mrs. M. J.
Redfield, Miss Clara
Richmond, Mrs. George
Richmond, Mrs. Z. H.
Thompson, Rev. J. L.

NEW AUXILIARIES.

AUXILIARIES.

Blairsville Pres., Pa., Conemaugh.
Erie Pres., Pa., Erie, Central Ch.
Genesee Valley Pres., Pa., Bradford.
Lackawanna Pres., Pa., Scranton, Green Ridge Ch.
New Castle Pres., Del., Middletown.
Stubenville Pres., O., Long's Run Ch.

BANDS.

Lebanon, Pa., Christ Chapel S. S.
Newark, N. J., Roseville Ch., Hattie Eddy Branch.
Philadelphia, Cohocksink Ch., Band of Hope (Boys); Kensington Ch., Mary L. Baird Band; 9th Ch. Sabbath-school.
Trenton, N. J., 4th Ch., Emily Band.
Upper Octorara, Pa., Willing Workers (Y. P. B.), and Marshall Band.
Wyoming, Pa.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Feb. 1, 1881.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE. — Brown Mem. Miss'y Bd., for piano, Sidon, *special*, $9; Ellicott City Aux., work Chefoo, $130; Fallston Aux., Miss'y Lahore, $25, . . . $164 00

BLAIRSVILLE.—Beulah Aux., Miss'y Kolapoor, $61 50, Bd., $5 04 ($66 54); Blairsville Aux., for Bogota, $34 48, for Oroomiah, $17, Gen. Fund, $3 89, Band, $2 61 ($57 98); Braddocks, $36; Conemaugh Aux., $15; Congruity Aux., Miss'y China, $30 25; Cross Roads, $37; Ebensburg Aux., $41, Mountain Rill Bd., $9 ($50), for sch'p Sidon; Fairfield, $26; Greensburg Aux., Industrial sch. Ningpo, $50, sch'p Sidon, $50, Foster Bd.,

sch'p Ningpo, $40 ($140); Harrison City, Miss'y China, $10; Irwin, $25; Johnstown Aux., for Persia, $50, Africa, $50, Miss S. J. Duncan, $36 ($136); Murrysville Aux. B. R., Siam, $54; New Alexandria Aux. (of which $30 for Miss'y China), $38 43; New Salem, sch'p Ningpo, $40, L. M. $25 ($65); Parnassus S. S., sch'p Tungchow, $40; Pine Run, $48; Unity Aux., $14 40; Verona, Dime F. M. Soc., $31, ... $920 60

CARLISLE.—Gettysburg, Miss S. McPherson, for Miss'y India, $25, Sidon piano, $2 50 ($27 50); Harrisburg, Market Sq. Aux., sch'p Saharanpur, $30, . . . 57 50

CHILLICOTHE.—Bloomingburg S. S., $3; Chillicothe 1st S. S., $22; 3d S. S., $10; Concord, Miss M. A. Gage, $1, J. W. Gage, $1; Greenfield 1st Aux., $3 82, Snow Flakes, $10, Y. M. Soc. $18 62 ($32 44); late Greenfield 2d, $16; Hamden S. S., $1 50; Hillsboro' S. S., $22; North Fork S. S., $5 45; Washington C. H., S.S., $30; Wilkesville S. S., $3; all for organ and sup. Miss'y Bogota, ... 147 39

CINCINNATI. — Cincinnati 5th Ch., Mrs. R. Brown, sch. Saharanpur, ... 50 00

CLARION.—Mill Creek Aux., $3 60; New Bethlehem, zenana work Futtehgurh, $34; Perryville Aux., $10; Richland Aux., $10, . . . 57 60

EBENEZER. — Covington 1st, Willing Workers, sch. bld'g, Mexico, ... 10 00

ELIZABETH.—Plainfield Miss'y Bd., sch'p Sao Paulo, $50; Westfield Aux., $36, Band, $50 ($86), for Miss'y Africa; Band, $71 60 for Gen. Fund, 207 60

ERIE.—Erie, Chestnut St. Ch. Bd., for Miss'y Montana, $12 20; Meadville 1st S. S., sch'p San Francisco, $18; Warren Aux., sch'p Sidon, $25, ... 55 20

GENEVA.—Phelps, Aux., for bld'g, Mexico, $100; Everett Bd., for Beirut, $25, . $125 00

HUNTINGDON.—Altoona 1st S. S., for school Syria, . . 75 00

KITTANNING.—Elderton Aux., $12; Freeport Aux., for Miss'y Siam, $25, Willie Beach's Happy Bd. and Heathen Children's Help Bd., sch'p Tungchow, $40; Rayne Aux., $27; Saltsburg Little Sunbeams, for Bancho bld'g, Japan, $15, . 119 00

LACKAWANNA.—Athens Aux., sch'p Sidon, $12 50, Willing Workers, Miss'y Benita, $3; Kingston Aux., $6 02; Shickshinny Aux., $7 54; Sylvania, for Miss'y Benita, $3 50; Troy, for same, $37 68; W. Pittston, $19 69; Wilkesbarre 1st, Miss'y Kolapoor, $100, . . . 189 92

MAHONING.—Leetonia, Cent a Week Soc., $12 39; Youngstown 1st, Aux., sch. Mexico, $30, ... 42 39

MORRIS AND ORANGE.—Boonton, Mrs. S. M. Decker, for L. M., $25; Orange Central Ch. Aux., Miss'y Laos, $234, 259 00

NEWARK.—Bloomfield Westminster S. S., sch'ps Canton, $70; Caldwell Aux., day-school, Canton, $55; Montclair Aux., Miss'y San Francisco, $100; Newark 1st, Stearns Mem. Bd., for Sidon piano, $8; 3d Ch. Aux., Miss'y Canton, $272; Central Aux., sch. Canton, $60; High St. Aux., $25 50; Roseville Aux., Miss'y Syria, $95 01: S. Park Aux., Miss'y Canton, $73, . . 758 51

NEW BRUNSWICK. — Frenchtown Aux., $25; Lambertville 1st, S. S., sch'p Sidon, $52; Princeton 2d, Karwekkoh Bd., sch'p Ningpo, $46; Trenton 1st, Golden Hour Circle, sch'p Japan, $25, ... 148 00

NEW CASTLE. — Wilmington Hanover St. Ch., Y. P. Bd., for Bancho bld'g, Japan, . 26 90

NEWTON.—Blair Hall Miss'y Bd., bal. sch'p Ningpo, $10;

Phillipsburg, Mary Lewis, 6 cts., Mary Ramsay, 31 cts. (37 cts.); Stewartsville Aux., teacher Liberia, $20, . $30 37

NORTH RIVER. — Poughkeepsie Aux., $162 25; Mrs. Julia P. Wicks, for sch. bld'g, Mexico, $100, . . 262 25

OTSEGO.—Cherry Valley, Mrs. S. M. Belcher, for Bancho sch. bld'g, Japan, $50; Springfield, Mrs. A. A. Cotes Winsor, sch. bld'g, Mexico, $25, ... 75 00

OREGON.—Portland 1st, Occidental Bd., . . . 28 00

PHILADELPHIA.— Calvary Ch., Mrs. J. H. Redfield for L. M., $25, The Misses Otto, $40, Mrs. H. N. Paul, $12 50 ($77 50), all for sch. bld'g, Mexico; 1st Ch., a member, $100, a member, $50, a member, $5 ($155), for same; 10th Ch., Ladies, $35, Mrs. Mary Bayard, $200 ($235), for Miss'y Mexico; Old Pine St. Ch. S. S., $63 93, Buds of Promise, sch'p Gaboon, $30 ($93 93); South Ch., Cheerful Givers, sch'p Dehra, $25; West Spruce St. Ch. Inf. Class, sch'p Saharanpur, $30, . . . 616 43

PHILADELPHIA CENTRAL. — Bethlehem Ch. Aux., sch'p Dehra, $25; Cohocksink Ch., Golden Links Bd., sch. bld'g, Mexico, $65; Green Hill S. S., Miss'y Gaboon, $175; North Ch. S. S., No. 2, sch'ps Dehra and Oroomiah, $45, ... 310 00

PITTSBURGH AND ALLEGHENY COM.—Allegheny, 1st Aux., for Miss'y Japan, $144 57; 2d Aux., $20 50; Cross Roads, $27 75; Homestead, Miss'y Brazil, $15 50; Millvale, Elongo Clemens Bd., sch'p Dehra, $30; Monongahela City Aux. (of which $30 for sch'ps Canton), $42 50; Mt. Washington, $110; Pittsburgh, 1st Aux., for Miss'y Mynpurie, $350; Central Aux., Miss'y Futtehgurh, $41 38; Raccoon Aux., for Petchaburi, $66; Wilkinsburg, S. M. Henderson Bd., for Waldenses, $25, $873 20

ROCHESTER.—Dansville Aux., Miss'y Liberia, $100; Groveland Aux., sch'p Tungchow, $40; Ogden Centre, Ellinwood Bd., sch'p Benita, $20; Sparta, 2d Ch. Aux., bal. for sch'p Dehra, $15, . . 175 00

ST. LAWRENCE. — Watertown, 1st Aux., $20, S. S., $20, Y. L. Sewing Soc., $20, for 2 sch'ps Shanghai, . . 60 00

SHENANGO.—Clarksville Aux., sch. Lahore, $21; Beaver Falls, sch. Saharanpur, $25; Hermon Aux., Miss'y Canton, $26; Mahoning Aux., $30, ... 102 00

STEUBENVILLE. — Beech Spring Aux., $15, Bethesda Aux., $20, Harlem, $10, Oak Ridge, $10, Richmond, $22 37, Two Ridges, $17 25 ($94 62), for Miss'y California; E. Liverpool, Cheerful Workers, Miss'y Nez Perces, $5; Steubenville, 1st Aux., for Waldenses, $5, 104 62

WESTMINSTER. — Chanceford Aux., for Miss'y India, $80; York, Mrs. D. E. Small, $50, Mrs. Geo. S. Billmyer, $25, Mrs. John H. Small, $25, Miss Lydia S. Rupp, $20, Miss Anna M. Small, $25, Mrs. Isabel C. Small, $25, Mrs. Louisa McClellan, $25, Miss Julia A. Small, $5 ($200), sch. bld'g, Mexico, . 280 00

WOOSTER.—Wooster, Good Intent S. S. Bd., for sch. bld'g, Mexico, ... 25 00

LEGACY. — Phila., Estate of Miss K. M. Linnard, . . 248 59

MISCELLANEOUS. — Andover, Ill., Miss Ida N. Woolsey, $1 40; Auburn, N. Y., Mrs. John Porter, sch. bld'g, Mexico, $50; British Hollow, Wis., Golden Text Bd., $1 30; Clinton, N. Y., E. C. F., $10; Colerain Forge, Pa., The Misses Stewart, for sch. bld'g, Mexico, $200, Bancho bld'g, Japan, $25 ($225); Columbia, Pa., 2 little boys' "thank-off. for the baby brother God has

sent them," $1 30; Eldora, Ill., Miss S. V. Hill, 40 cts.; Georgetown, D. C., Mrs. Jane L. Howell, sch. bld'g, Mexico, $5; Homer, N. Y., Cheerful Workers, for Japan, $50; Jamesville, N. Y., Cong. Ch. W. M. S., $7; Melrose, Mass., Miss Mary F. Lyman, $5; Morristown, N. J., P. M. Johnson, 40 cts.; New Milford, Pa., Miss S. B. Pratt, sch. bld'g, Mexico, $5; New York, Miss Anna H. Clark and Sister, for same, $10; Perth Amboy, N. J., Mrs. A. Seaman, $4 80, Mrs. Wm. Hall, $1, Miss M. Bloodgood, $1; Pittsburgh, Pa., Mrs. Ann J. Laughlin, sch. bld'g, Mexico, $30; Summit, N. J., Miss C. F. Bonnell, for same, $3; Uniontown, Md., Miss S. D. Ferguson, for same, $1; Wortlington, O., Willie B. Gage's mite-box, $1; Woodbury, N. J., Mrs. H. B. Gildersleeve, sch. bld'g, Mexico, $20; Little Harry, dec'd, per Mrs. J. F. Holcomb, 30 cts.; Sale of leaflets, etc., $16 76, $449 66

Total for Feb., 1881,	$7,078 74
Previously acknowledged,	35,921 04
Total from May 1, 1880,	$42,999 78

The Aux. Soc. of Frenchtown, N. J., has sent a box to Gaboon, valued at $60. The Amaranth Bd., Salem, O., has sent clothing to school Bogota, valued at $5. The amount acknowledged in the March *Woman's Work* from Harmony Church, Newton Presbytery, should have been $15 instead of $10.

Mrs. Julia M. Fishburn, *Treasurer*,
March 1, 1881. 1334 Chestnut St., Philadelphia, Pa.

W. P. B. M. of the Northwest.

PASSAGE OF SCRIPTURE

TO BE READ AT THE MONTHLY MEETINGS IN APRIL OF THIS DECENNIAL OR PRAISE YEAR.

1 Cor. xii. 1–27.

Golden Text for the Month—1 Cor. xii. 27.

The Tenth Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in the Third Church, Chicago, Ill., Wednesday and Thursday, April 27 and 28. It is hoped that each auxiliary will appoint its delegates, and send names to Miss Stebbins, Room 48, McCormick Block, Chicago, Ill., by April 1.

NEW AUXILIARIES.

Bloomington, Ill., Little Candles.
Creston, Iowa, S. S.
Jerseyville, Ill., Apple Blossoms.
Mediapolis, Iowa, Mission Helpers.
Rock Island, Ill., Central Ch. S. S.
Sidney, O., S. S.
Sidney, O., Young People's Band.
Boys' Band.
Infants' Band.
Trenton, Ill., Cheerful Workers
Zionsville, Ind.

HONORARY MEMBERS.

Theodora Merrell Brattin, Larned, Kansas.
Mrs. J. H. Estabrook, Denver, Colo.
Mrs. Albert Keep, Chicago.
Mrs. Catherine Marsh, Freeport, Ill.
Mrs. Henry C. Westwood, Denver, Colo.
Mrs. Wm. H. Ferry, Lake Forest, Ill.

NEW LIFE MEMBERS.

Mrs. M. M. Allen,
Mrs. G. W. Burnham,
Mrs. Robert Carothers,
Miss Annie Collins,
Mrs. Geo. Gilchrist,
Mrs. Enoch Hopkins,
Mrs. P. L. Perrine,
Mrs. Lewis J. Risser,
Mrs. Fred. Tyler,
Mrs. J. M. Worrall.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to February 20, 1881.

[PRESBYTERIES IN SMALL CAPITALS.]

BLOOMINGTON. — Bloomington 2d, Little Candles Bd., Gaboon Miss., $6 92; Onarga, $30; Mrs. L. J. Risser, $15; Piper City, Workers, $5, . $56 92
CAIRO.—Du Quoin, . . 14 05
CEDAR RAPIDS. — Anamosa, $10; Cedar Rapids, 1st, sal. Miss Pratt, $27 29; sal. Miss Jewett, $50; 2d, sal. Miss Cochrane, $5; Centre Junction, $2 50; Lime Grove Ch., $30; sal. Miss Cochrane, $10; Scotch Grove, same, $10; Vinton, sal. Miss Pratt, $50; sal. Miss Jewett, $50; Y. P. S., sal. Miss Cochrane, $10; S. S. M. S., $3; Wyoming, sal. Miss Cochrane, $7, 264 79
CHICAGO.—Arlington Heights, $4 30; Chicago, Miss H., *special*, $15; Mrs. Ware, $10; 1st, sal. Mrs. Jessup, $37; Dec. off., $20; 2d, sal. Mrs. Van Hook, $24 50; B. R., Ambala, $9 40; Dec. off., $173; Mrs. C. C. Peck, Chefoo, $40; 4th, $117; Mothers' Mite Soc., $5 49; Howe St. Miss. Bible Class, sch'p, Bangkok, $1 65; 8th, Pupil at Mynpurie, $25; Lake Forest, $7 25; Mrs. W. H. Ferry, $400; Y. P. M. S., $12 60; Riverside, $17 80, 919 99
CHIPPEWA. — Galesville, Infant Class, for Odanah Miss., 2 00
COLORADO. — Denver, Central Ch., praise-off., . . . 200 00
DETROIT.—Detroit, 1st, $35; Miss. Sch., Class No. 8, for Africa, $1, ... $36 00
DUBUQUE. — Independence, 1st, S. S. M. S., Chinese in California, ... 19 64
EMPORIA.—Belle Plaine, $7 40; Newton, Mary Clark, 25 cts.; Winfield, Dec. off., $3 70 . 11 35
FORT WAYNE.—Fort Wayne, sal. Mrs. Farnham, $200; Mrs. Pickard's S. S., for supt. Child's Paper, Shanghai, $8 16; 2d, Pearl Gatherers, sch'p Chieng Mai, $12 50; 3d, Cheerful Workers, H. M., $2 22; Goshen, $37 62; Persian boys' sch., $9; Mrs. Farnham's sch., $22 54; sch. at Chieng Mai, $8 50; Child's Bd., sch'p Gaboon, $22 28; Huntington, $10; to assist in translating Creek Bible, $12; La Grange, $16; Warsaw, $19 25; praise-off., $4; Wayne Township, No. 4, Earnest Workers, Dec. thank-off., $4 25, . . 388 32
FREEPORT. — Argyle, Willow Creek Ch., $48 33; Freeport thank-off., $100; Lena, $28; Winnebago, $19 35, . . 195 68
INDIANAPOLIS.— Hopewell Ch., $16 40; Greencastle, Mrs. Coates, "In memory of a dear departed daughter," $15; Indianapolis 1st, sal. Mrs. Van Hook, $117; 2d, sal. Miss Eldred, $100; Indianola Miss. S. S., $2 53; a friend of missions, "A

mite for the Master's work," $1, ... $251 93

Iowa City.—Davenport 1st, sal. Miss Cochrane, . . 35 00

Kalamazoo.—Decatur, . . 25 00

Larned.—Hutchinson, T. F. Lcidigh and J. M. Brehm, ch. bell, Chefoo, *special*, . 10 00

Lima.—Columbus Grove, $5; Delphos, native teacher, Petchaburi, $2441; Findlay, $3 50; Lilies of the Field, $25 93; Houston, $2 15; St. Mary's, proceeds Mr. Dunlap's lecture, for Petchaburi, $5; sch'p Rio Claro, $16 57; Busy Bee Bd., same, $10 12, 92 68

Mattoon.—Charleston, $7 50; Neoga, Syrian Miss., $20; Pleasant Prairie, $5; Shelbyville, Dec. off., $50; Vandalia, sch'p Rio Claro, $30 65; less Pres. Ex., 65 cts., ... 112 50

Maumee. — Bryan, $39 22; Helena Bd., $29; Defiance, sal. Mrs. Rosalie Fraley, $1 45; Dec. off., 80 cts.; Farmer Center, sal. Mrs. Rosalie Fraley, $46; Weston, Dec. off., $1 50, . . 117 97

Milwaukee.—Milwaukee, Immanuel Ch., Y. L. M. S., sal. Miss Cundall, . . 12 50

Monroe.—Erie, Dec. off., $5; Monroe, $10, . . . 15 00

Muncie.—Muncie, $16; Peru, Pearl Gatherers, $8 15; Mrs. W. S. Richey's S. S. class, $4 50; Wabash, Y. L. M. S., $91 50, . . . 120 15

New Albany. — Vernon, nameless, Dec. off., . . 66 70

Omaha.—Creston, scholarship Chieng Mai, $25; Omaha, Mrs. P. L. Perrine, Dec. thank-off., $25, . . . 50 00

Ottawa.—Aurora, . . 15 00

Peoria.—Green Valley, Rural Gleaners, sch'p Chieng Mai, $9; Lewiston, Mrs. N. S. Magill, Dec. thank-off. (gold), $5, ... 14 00

Rock River. — Fulton, gen. work in China, $10; Newton Ch., Dec. off., $5 75; Rock Island, Central Ch. S. S., $16, ... $31 75

Springfield. — Springfield, 2d S. S., sch'p Chieng Mai, 5 00

Vincennes.—Evansville, Walnut St., sal. Mrs. Warren, $30; Miss. Bd., sch'p Gaboon, $5; Princeton, $15; praise-off., $129 05; Sullivan, $12; Children's Bd., $2 50; Terre Haute, Central Ch., sal. Mrs. Warren, $27; Upper Indiana Ch., $11: Vincennes, $4 45; Ruby Seal Bd., Laos boys' sch. bld'g, $4 55, . . 240 55

Waterloo.—Ackley, sal. Miss Pratt, $15; S. S., sch'p Dehra, $20, . . . 35 00

Whitewater.—Shelbyville, . 20 00

Zanesville. — Granville, H. M., ... 10 00

Miscellaneous.—Chester, Ia., "In memoriam from C. T.," $1 50; Ashland, Wis., "For the Master's work," $5; Sec. W. F. M. S. of Canada, "In acknowledgment of favors received," $2; by *Interior* subscriptions: Indianapolis, Ind., $1; Wabash, Ind., $1; Ft. Berthold, D. T., $1; Chicago, 3d, $1; Lewiston, Ill., $1; Kankakee, Ill., $1; Ridgeville, Ill., $1; Rock Island, Ill., $1; Pana, Ill., $1; Pleasant Plains, Ill., $1; Galesburg, Ill., $1 50; Ann Arbor, Mich., $1; Winfield, Kans., $1; Stillwater, Minn., $1; Minneapolis, Minn., Andrew Ch., $1; Oxford, O., W. F. Sem., $2; Linn Grove Ch., Ia., $3; Societies—Oregon, Ill., $1; Troy, Ill., $2; Libertyville, Ia., $1; Delphos, O., $1; St. Mary's, O., $1, for publishing report, . . . 35 00

Famine Sufferers.—Vincennes, Ind., ... 12 00

Total for month, . . . 3,436 47

Previously acknowledged, . 22,628 48

From April 20 to Feb. 20, $26,064 95

Mrs. Jesse Whitehead, *Treasurer*,
223 Michigan Avenue.

Chicago, Ill., *Feb.* 20, 1881.